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From "Good Health."

On Breathing.

(Concluded from page 178.)

We must here say a word about the one oint in which the comparison of life to combustion does not entirely hold. In combustion, the amount of air used, and the amount of the often-spoken-of carbonic acid produced, re, for any period whatever, exactly equal n bulk. In the living animal, this is not the ase, if the observation is made for a short eriod of time only; sometimes the one seems o be too much, sometimes the other. If, owever, the quantities of both in twenty-our hours are determined, they are found to e pretty nearly equal; the oxygen being contantly rather more; since it is, in fact, used n the body for other purposes besides burning up material to form carbonic acid gas. With this exception, the processes are in the ong run the same. Now, it has always been uspected that the body possessed some power of accumulating oxygen for future use, and ome experiments lately made with the great Munich apparatus have thrown much light upon this point. It has been found that, peaking generally, we absorb more oxygen luring the night, and produce more carbonic cid during the day. In other words, we tore up in the hours of sleep that vital air which we need for the hours of toil. Moreover, as the amount of carbonic acid produced always bears some kind of proportion to the work done in the day, so, after a laborious day, it was found that the process of absorption was also active just in proportion. This certainly explains better to us the uses of sleep than any facts hitherto known. As the production of carbonic acid is more especially a process belonging to the day, so it is accelerated by all occupations which belong to the day. The quantity increases with exercise, it increases after taking food. It has been noticed, too, that in cold weather much more of this gas is produced than in warm weather, and more when moist air is breathed than dry air. We should not suppose, as people often do, that fresh air is less needed in winter than in summer. As might be expected, the amount of this gas produced is greater also in proportion to the size of the individual; but it is curious that this seems to depend more upon muscular development than upon height, or even the capacity of the chest. Grown persons produce naturally more than children or old people, but children produce more in proportion to their weight.

We have spoken of some of the conditions under which the great fire of the animal body is kept up. A few words may now be said about one result commonly associated with burning, and, as we shall see, also associated with the flame of life—that is, the production of heat. It is certain that the heat of the animal body is simply owing to the burning which is continually going on inside it. This production of heat doubtless takes place in all parts of the body, and not only in the lungs, so that no one organ can be spoken of as if it were the furnace of the whole system. Rather the whole body is one great furnace. It is tolerably certain that most, if not all, of the great operations or functions of the body cannot go on without some kind of combustion. The muscles contract, the nerves transmit sensations, or the commands of the will, the stomach digests, the brain thinks; in all these cases, some kind of chemical process is going on, which requires the presence of vital air, and which resembles in some degree the process of burning. If this be the case, how important it must be that there should be no impediment to perfect combustion, that not only the supply of fuel, but the supply of air, should be sufficient!

With the fuel we have at the present moment nothing to do. That stands for food in our comparison. But just as coals will not burn unless there be a good draught, so it is certain that food will do us no good without a proper supply of fresh air. People are very willing to admit this in words, but they do not always think about, or perhaps know, what pure air is, and how it is to be obtained. No one doubts that the air of the mountains, or of the open fields, in a healthy country, is pure. If we could only get enough of that we should do very well. But the air some of us have to breathe is not so good as this; and we do not always get enough of it. There are very many impurities met with in air; but we must confine ourselves here to those arising from the process of breathing itself; in which, as we have seen, men are always tending to poison one another. A man breathes out on an average twelve cubic feet of air in an hour, and this air contains, as we have seen 100 times as much carbonic acid as ordinary air. In order, then, to dilute this, and to bring it to a condition in which it is fit to breathe again, it should be diluted with one hundred times its bulk of pure air. Since ordinary air contains, as we have said, a certain proportion of this gas, it will be necessary to have double this quantity in order that the products of respiration may be rendered at once perfectly harmless. This would give 2400 cubic feet per hour as the quantity of fresh air necessary. Since, however, there is a great deal of imperceptible diffusion of air, it is quite safe to say that 2000 cubic feet per hour for each individual would be sufficient. This number agrees very closely with those obtained by different observers by various methods, and is, moreover, the same as that arrived at after careful experiments as to actual ventilation of rooms.

This will, however, convey but little practical information if we do not know what size and arrangement of openings there should be to secure this amount of air. It is calculated that if nothing but natural ventilation is made use of, that is to say, the natural movements of hot and cold air, an opening five inches in the square will admit this amount of air in an hour; at the same time there should be an equal opening in another position for escape of the impure air. The outlet should naturally be near the top of a room, and the inlet near the floor.* To take an instance, suppose that a room is to be ventilated entirely by means of a window four feet wide. If this were opened rather more than half an inch at the bottom and the same at the top, we should get two openings of the required size; that is the very smallest amount sufficient to destroy the bad effects of the breathing of one person. If two persons are present, each opening should be twice as large, and so on. This implies that the window must be thus open day and night, quite independently of opening the doors and windows from time to time. Of course, it is not in all seasons possible to keep windows open, and then we must have some other method. The one most readily at hand is the fireplace. Since there is here an additional force at work, namely, the heat of the fire, we can, to a certain extent, dispense with an inlet, for the draught will suck air in for itself through crevices and chance openings, but it is much better that these should be provided. An ordinary chimney is seldom more than one foot square in the shaft, often not more than eight inches. Now, a shaft eight inches square gives ventilation sufficient for about three men, on our scale, certainly not more. So that if more than that number habitually live in a room, some other means of ventilation is necessary.

We give these numbers as the least possible consistent with proper removal of the ordinary products of breathing; but how many other sources of impurity are there! Take simply gas-burners, or even other lights. It has been calculated that an ordinary gas-burner requires, to remove entirely all the impurities produced, about 5000 cubic feet in an hour, or two and a half times as much as a man. We must then reckon two gas-burners as equivalent to five persons in the amount of ventilation they require. A moderate-sized oil-lamp, or a candle, only contaminates the air one-tenth as much as a gas-burner.

It must be evident that very few rooms are

* Experience has reversed this.

constructed to change the air as much as, on these principles, it should be changed. In ordinary sitting-rooms, where but few people remain at one time, and where the doors are frequently opened, the fireplace in winter, and open windows in summer, are quite sufficient. But what can be the state of workshops, schools, law-courts, theatres, concert-rooms?—what of churches and chapels? It is plain that scarcely any at all approach the proper standard. In buildings used only for an hour or two, the deficiency may be pardoned; but what is to be said of workshops and factories, where many live for long hours, and are, besides, hard at work; thus producing, as we know, with all the more rapidity, substances which contaminate the air.

The day will come, let us hope, when people will look back with astonishment and horror on the cruel ignorance of the present day.

Look again at sleeping-rooms. We know that though the air is less contaminated during sleep, there is all the greater need of oxygen; since, too, there is no opening of doors, or going in and out during the night, there should be all the more care taken to have a constant change of air. Yet people will shut up every crevice in a small bedroom, and go to sleep, flattering themselves that if it is warm it must be healthy.

Closely connected with the question of the supply of fresh air is that of the size of rooms. The amount of space allowed to each man in barracks is now 600 cubic feet, and in hospitals twice that amount. This is equal to a small room measuring eight and a half feet every way, in height, width, and length. There is little doubt, however, that it should be more, and 800 feet would not be too much. This gives a room eight feet high, and ten feet in each of its other dimensions. These numbers apply especially to sleeping-rooms, but quite as much space is necessary in day-rooms, if they are occupied for many hours together, as are workshops or schools.

So far are ordinary buildings from fulfilling these conditions, that we must be prepared for a little incredulity as to the necessity for them. It may be said that if this be the case, no one can be in good health. Now the real state of the case probably is, that well-to-do people living in good-sized rooms, which are very rarely crowded, do not, as a rule, suffer from insufficient supply of air; but in the crowded dwellings of the poor, and quite as much in shops, milliners' workrooms, and so forth, the amount of disease and ill health thus produced is enormous. One good instance is worth a hundred statements of opinions; and so we will just quote authentic documents relating to the prevalence in the English army of certain diseases,—as, for instance, consumption,—which are known to be especially encouraged by want of air. In former years, barracks were built without any regard to the health of the soldier, and combined almost every possible deficiency in the supply and distribution of fresh air. Since the year 1859, an entirely new system has been in force. The new barracks are built with a proper regard to ventilation, and the old ones have been much improved. The effect in the general mortality, and especially in diminishing the ravages of this class of diseases, is most extraordinary. When we take into account the fact that deaths from all diseases in the army are scarcely half as numerous as formerly, the gain to human life will seem still more extraordinary. All European armies formerly suffered much in the same way, and some do still; but in most, similar reforms have lately been introduced. This instance is quite enough to show that active habits, and sufficient food and healthy climate, are not enough to prevent such diseases, if the rooms in which we live, and especially those in which we sleep, do not give us a proper supply of air to feed the ever-burning fire within us.

From the note accompanying the following, we infer that it is a narrative of fact known known to the Friend sending it.—Ed.

The Judge and the Poor African Woman.

In one of the populous and beautiful towns on the banks of the Ohio, there dwelt, and for aught I know, dwells now, a just judge, honorable in life as well as in title; and also a poor lone African woman, long since gone to her crown in the kingdom above.

The judge was rich and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social centre of the town, and plain enough to make every one feel it a home, and his heart was in keeping with his house—large and open.

The poor African lived in a cabin on an alley, all alone, without chick or child, kith or kin.

Her own hands ministered amply to her own wants while she had her health, and at home or abroad at work by the day, she often earned that which found its way to India or Africa, perhaps, in the spread of the Gospel. Her home, though poor and small, was always neat and tidy. She belonged to the church of which the judge was an officer. But it so happened that they had never had free conversation together about the things of the Kingdom. At last she received a severe injury, from which she never recovered, and for many weary months before her death, was dependent and helpless, alone and bed-rid.

During this time, the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day but she was remembered. But for a long time, for one reason and another, he put off from time to time a personal visit, which he yet fully purposed in his heart to make her. Until at last one day as he thought of the cheeriness of his own pleasant home, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin, came into his mind, and while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

"Who can tell but I may cheer her a little, and perhaps by a little timely sympathy save her from repining at her hard lot? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the Kingdom."

The judge loved to do good; it was a great luxury to him. So, taking a well-filled basket, and making sure that purse as well as scrip was stored with convenient small change, he sallied forth to visit the poor woman.

As the door opened, he was struck with the air of neatness in the cabin. If she was bed-rid, some kind hand supplied the place of her's. Every thing was in order, swept and garnished, neat as a pin. "Not so desolate after all," thought he.

But again, as the judge looked around, and contrasted the social joys of his own ample mansion, where the voice of children as well as the presence of books and friends, made all cheerful and happy, with the cheerless solitude of the poor woman alone here from morning till night, and from night till morning, only as one and another called out of kindness to keep her from suffering, his heart filled again with sadness and sympathy.

Seating himself on the stool at the side of the poor woman's cot, he began speaking to her in words of condolence: "It must be hard for you, Nancy, to be shut up here alone so many days and weeks?"

"O no, thank God, massa judge, the good Lord keeps me from feelin' bad. I'se happy now as ever I was in all my days."

"But, Nancy, lying here from morning till night, and from night till morning, all alone, and racked with pain, dependent upon others for every thing, do you not get tired and downhearted, and think your lot a hard one to bear?"

"Well, I'se 'pendent on others dat's sure, 'deed I is, an I was allers used to have something to give to de poor and to de missionary, too, an to de minister, but den I'se no poorer dan my good Lord was when he was here in de worl, and I'se nebber suffer half so much yet as he suffer for me on de cross. I'se very happy when I tink of dese things."

"But, Nancy, you are alone here?"

"Yes, massa, I'se all alone, dat's true, but den Jesus is here, too, all de time. I'm nebber alone, nohow, and He's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"Oh, massa judge, I 'spect to! I spect nothing else but jes to go off alone here some night as you say, or some day. But it's all one, night or day, to poor Nancy; and den, massa, I spect I'll not go all alone arter all; for Jesus says in the blessed Book, I'll come and take you to myself, dat where I am, dare you may be also; an I believe him. I'se not afraid to die alone."

"But, Nancy, sometimes when *I* think about dying *I* am filled with trouble. I think how bad I am, what a sinner, and how unfit for Heaven; and I think, now what if I should die suddenly, just as I am, what would become of me? Are you not afraid to die and go into the presence of a Holy God?"

"Oh no, massa, 'deed I'se not."

"Why not, Nancy?"

"O massa, I was 'fraid berry much. When I was fust injer, I see I must die, an I thought how can such a sinner as I is, ebber go into such a holy place as de new Jerusalem is? An I was miseble; oh, I was miseble 'deed, sure! But den by and by, arter a while, I jis thought I mus trus myself to de blessed Jesus to make me ready for de kingdom, jis as I did to forgib all my sins. An so I foun res for my poor soul in Jesus, an sen dat time, I feel somehow all better: I know now he will make me all ready, pure an white for de new Jerusalem above. An now I love to think about de time when I shall come to 'pear befo' the Father's throne, wid him in glory, all starry, spangly white."

For a moment the judge sat in silence, admiring the power of grace. Not yet himself

deeply affected by the light reflected from his star in disguise. A little pressure more was required,—another chafing question—to bring out the ray destined to pierce his own soul.

"Well, Nancy, one thing more let me ask you: Do you never complain?"

"Complain! Oh now, massa judge, complain do you say, massa? Why, massa! Who should such a one as I complain ob? The good Lor, He knows bes what's bes for poor Nancy. *His will be done!*"

Nancy said this in tones of the deepest sincerity. And a little more. There was just a shade of wonder at the question, as much as to say, "What! you an officer in the church, and a man of education, a judge, and yet think that a poor creature like me might complain of the dealings of a merciful God and Saviour like mine!"

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-bye, without the word of consolation and prayer which he fully purposed to offer when he went into the cabin. All the way home he kept saying to himself, "Well I never yet said 'His will be done,' in that way. I never felt it. Alone, poor, helpless, bed-rid, dependent, miserable in body, and yet happy as an angel! Ah! there is a power there I never felt. But I must feel it, and God helping me, I will. Not afraid to die. Trusting Jesus to purify her from all sin, and present her spotless before God. Waiting joyously His summons. Oh, blessed faith! I must know more of this, and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep forsook him, and his family became alarmed. He said nothing, but often groaned in spirit and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered, and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day, while he was bowed before God, he felt in his heart, "Thy will be done." The storm-tossed sea of his soul was suddenly calmed, and peace filled his heart; peace as a river. Now he too could trust Jesus to make for him his pathway on earth, and fit him for Heaven, and take him to it whenever, and from whatever place it might please Him.

He went in the fulness of wealth, education, influence and honor, to the poor, lone, lorn African woman, to do her good, if he might, with either counsel or food, clothing or money. This was the full purpose and prayer of his heart; and yet while he gave nothing to her, he received from her what all his wealth could not procure, or all his wisdom devise.

From "Chambers' Journal."

Waste not—How small things are Utalized.

(Concluded from page 179.)

Next, as to the vegetable kingdom. We are told that the using up of what was formerly considered waste, in the textile manufactures, now reaches the enormous quantity of a hundred thousand tuns annually in the three forms of cotton, flax, and hemp waste. If we include animal fibers, such as shoddy wool and silk waste, the aggregates becomes largely increased. The French make firewood or fire lighters of the cones of pine trees and the waste cobs of maize, saturated with any cheap resinous substance. Messrs. Souffrie (already named) buy all the waste and pickings of vegetables from the twenty-five hospitals of Paris, cook them by steam, and feed a piggery of seven hundred herd of swine—the vegetables being enriched with the greasy slops from the same hospitals. The same firm also produce beautiful white fat from the black residue left after purifying colza or rape oil; and another residue from the treatment of *this* residue gives them a useful varnish for cheap out-door purposes. The oil retained in olive oil-cake is now extracted by chemical means, and converted into capital stearine; and by this improvement it is expected that seven million pounds of olive oil, now annually wasted at Marseilles, will be utilized. Old account books, letters, invoices, envelopes, checks, insurance policies, and other kinds of *writing* paper (not *printing*,) are now bought at about £12 per tun, and worked up with other materials into pulp for the penny newspapers. Besides linen and cotton rags, cotton waste, old writing paper, straw, and esparto or Spanish grass, wood is also now much used for making into paper. Large factories for this purpose have been established in Italy, Wurtemberg, the United States, and other countries; the wood is rubbed down into dust by friction against rapidly revolving roughened wheels, and then treated by chemical processes until it forms a pulp suitable for paper-making. There is one wood-pulp paper-mill in Pennsylvania that can work up thirty thousand pounds of wood or of sawdust per day. Nearly all the German newspapers now have a percentage of wood in the paper on which they are printed. The *New York Daily Tribune* is said to be printed on paper made of bamboo; and other American journals are printed on paper made chiefly of a kind of wild cane that is found in vast abundance on the shores of the Mississippi. A German chemist has found a mode of distilling spirit out of a residue left after chemically treating wood-pulp for paper. A French manufacturer converts sawdust, by intense pressure, into beautiful little boxes and other ornamental articles. The seed in the cotton pods or tufts, which used to be an annoyance to the cultivators, is now most usefully employed as a gas fuel, as a source of oil for lamps, as a chief substitute for olive oil, as oil cake for cattle food, and as a source of good hard grease or stearine for soap and candles. The refuse molasses from beet root sugar, formerly used only as pig food, are now distilled to obtain alcohol, and the residue crystallized to obtain potassium salts. Spent dye woods, after the coloring matter has been extracted from them, are sold in France to a large manufacturer, who mixes them with tar refuse, and forms them into compressed cakes for fuel, which has a very large sale. The acicular leaflets of the pine tree are converted into what is called tree wool, in France, Sweden, Holland, and other parts of the continent; this wool is used for wadding, stuffing for mattresses, and other articles of furniture; a cloth made from its fibers is used for inner vests, drawers, hose, shirts, coverlets, and chest-preservers; the membranous fragments and refuse are compressed into blocks for fuel; the resinous matter contained in them is distilled for gas; while by various modes of treatment there are produced an essential oil for rheumatism and skin diseases, an etherial oil useful as a curative agent and as a solvent, and a liquid for a medicated bath—all useful substances from a material which not long ago was utterly disregarded.

And now for the mineral kingdom. Mr. Mill, and other thoughtful men, are cautioning us that, as our stock of coal cannot last for ever, we should do well to utilize the thirty million tons of small coal and dust which is allowed to go nearly to waste annually at the pit's mouth; and attention is drawn to what Belgium is doing in this matter. Near Charleroi, eight hundred thousand tons of coal dust had accumulated, a burden to the colliery owners, and an injury to the health of the work people. Whereupon a company was formed expressly to utilize this refuse. The coal dust is sifted, mixed with eight per cent. of coal tar, heated to a paste by steam at a temperature of three hundred degrees, and pressed into blocks and cylinders about twenty pounds weight. These blocks form excellent fuel for locomotives and steamboats, productive of great heat and very little ash. In various foreign countries where paving stone is scarce, the slag from iron furnaces is brought into use, by being run into pits eight or nine feet in diameter, and cooled into slabs for paving. The cuttings of tin plate, and worn out tin kettles and saucepans, are subjected to processes which yield pure tin, good weldable iron, ammonia, Prussian blue, and stannate of sodium; and as the make of tin plate in England and Wales amounts to more than half a million tuns annually, there must be a very large store of material available in the old tin plate which is replaced by the new. The waste flux, such as borax, used in galvanizing metals, finds a ready market among refiners and for making paint.

But there are mounds of things still waiting to be utilized, waiting for the day when some clear practical minds will find out what to do with them. The Cleveland iron sells for a comparatively low price in the market, because it is contaminated with phosphorus. Now, the iron would be worth seven shillings per ton additional if the phosphorus were out of it, while phosphorus itself is worth sixty or seventy pounds per ton; what would not be the national gain if the two could be easily and cheaply separated! Nearly a hundred thousand tons of sulphur a year are wasted in our alkali manufactures; means have been discovered for recovering this sulphur, but the system has not yet been sufficiently adopted to prevent the sad waste of a vast quantity of spent liquor in which the sulphur exists. Cinders from refineries and puddling furnaces, and scale from rollers and hammers, contain from thirty to fifty per cent. of good iron; it is known that the metal can be obtained from them, and converted into good iron and steel; and iron masters are now waiting anxiously for chemists to show how such extraction can be managed cheaply. Frank Buckland has pointed out that we destroy millions of wholesome fish every year, by poisoning the waters of the Tees, the Wear, and the Dovy with lead refuse, the Doe with petroleum refuse, the Usk with sulphuric acid refuse, the Camel and the Fowey with mud from the Cornish clay works, the Exe with chloride of lime from the paper mills, and many of the rivers of the northern counties with waste from the chemical works. As to substances useful for food, there can be no doubt that enormous waste occurs. We will conclude with a few observations by Mr. Warriner (teacher of cookery to the army) concerning this important

subject: "The refuse grease and kitchen stuff in Paris is utilized to a great extent; but in London, there is an immense amount of waste. I have been studying this subject for the last three years, and can therefore speak with confidence upon it. I am quite sure that as much material is wasted as would feed one million pigs. There are sanitary laws telling people to burn their potato peelings and cabbage leaves, simply because we lack municipal regulations which would provide for the removal of these things every day. To show the loss which is thus sustained, I may mention that at Aldershot each regiment of about five hundred men get about four pounds per month for their refuse of this description. I calculate that from every family of twelve individuals, living at the rate of £300 a year, there is enough refuse to keep two pigs."

Selected.

Dear Friends, it is upon me to write to you, that such among Friends who marry, and provide great dinners, instead thereof, it will be of a good savour on such occasions, to give something to the poor that be widows and fatherless, and such like, and to make them a feast, or to refresh them. This, I look upon, would be a very good savour, to feast the poor that cannot feast you again; and would be a good example, and a means to keep the mind to the Lord; and in remembrance of the poor; for they that give to the poor, lend to the Lord, and the Lord will repay them. I do really believe, whatever they give, less or more, according to their ability, cheerfully, they will not have the less at the year's end, for the Lord loves a cheerful giver. It is not only to give the poor a little victuals, which you cannot eat yourselves, but give them a little money also, that the Lord hath blessed you with; and give it to some of the women's meetings to distribute to the poor: so you will have the blessing of the Lord, and the blessings of the poor. And be of a free noble spirit, above all the churlish misers and niggards, and narrow spirits.

These things I recommend to you to weigh and consider: it will both be of a good report, and manifest a self-denial and openness of heart, and the general love of God."—*G. Fox.*

The Acknowledgment is part of a Deed.—Senator Wilson, in an article in the New York *Independent* for July 29th says:—"It does seem a little singular that a nation which dates its origin and marks its history by the Christian era, . . . should have so framed that important instrument (the Constitution) as to convey no intimation whether it was Christian, Buddist, or nothing."

Commenting upon this, the New York *Evening Post* makes the following point: "If the Senator from Massachusetts were a lawyer, he would know that the date of an instrument, or the acknowledgment of it by those who make and sign it, is a very important and essential part of it. In fact, an instrument, whether it be a contract, a deed, an agreement, a will, a codicil, or a constitution for the government of a nation or State, is not perfect, is of no validity, until it is signed. Now, we find in the Constitution of the United States these words:—'Done in Convention, by the unanimous consent of the States present, the 17th of September, in *the year of our Lord* one thousand seven hundred and eighty-seven.' Here we have a clear and positive declaration, by the framers of the Constitution, that they not only recognized religion, but that they recognized the Christian religion. In the summing up of the whole matter, when they declared their great work 'done,' they in a proper and emphatic manner bore their testimony to the truth of Christianity. And from the hour when the first prayer was offered in the Convention of 1787 until this, our rulers have, by proclamations and in their messages, recognized the dependence of men upon a Supreme Creator."

Selected.

EVENING MEDITATION.

I come to thee to-night,
In my lone closet where no eyes can see,
And dare to crave an interview with thee,
Father of love and light.

If I this day have striven
With thy blest Spirit, or have bowed the knee,
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiven thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone,
Would I the blessings of thy love implore;
But for each penitent the wide world o'er
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe afflictions, griefs, and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope, or health;
Be thou their solace, and their joy, and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on thee,
And cleanse its depths from each iniquity,
For my Redeemer's sake.

For "The Friend."

Mahlon L. Lovett.

(Continued from page 182.)

The following extracts show some of the mental exercises that attended his journey along the narrow road that leads to the kingdom of Heaven. The experience of the true christian is ever thus. Our Heavenly Father knows how to administer the cup of sweet refreshment to the weary traveller, who has been struggling over the hill "Difficulty," or has been sore beset and even wounded by the cruel temptations of Apollyon, or has been distressed by the fears and horrors that frightened poor Christian in his gloomy journey through the dark valley; and who notwithstanding through all, has been secretly strengthened to keep his face turned towards the celestial city, and amid the weaknesses and infirmities of flesh and spirit, has not wickedly departed from his God. He also knows that such trying experiences are so needful for our spiritual strength and growth, that in great wisdom and mercy He dispenses them from time to time, that our spiritual faculties may be strengthened by use, that we may know how weak we are when His help is withdrawn, and thus learning constantly to look to and depend upon Him, may be kept humble, watchful and obedient children. Let none shrink from undergoing this needful discipline of the cross—which, if patiently and faithfully endured, will "yield the peaceable fruits of righteousness to them who are exercised thereby." The language of the apostle is still true, "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth;" and he adds that this chastening is "for our profit, that we might be partakers of His holiness."

12th mo. 4th, 1842. "Attended First-day meeting at Fallsington under feelings of discouragement, and could scarcely, for a time, keep awake, I was so beset by the tempter. I called upon my God with all the sincerity I could master, and in his own time He opened clearly to my view some passages of holy writ: the language that presented was, "He told me all things that ever I did." I felt no command to stand up, but I hope it was not all lost to my soul. Oh! what shall I render to my God for all his benefits.

"Second-day, 5th. Having some business at Trenton; on the road my mind was very much tendered and humbled under a view that I had presented to me of labor that would be given me to perform in the church, if I were faithful; my soul was so filled with the spirit of prayer, I poured out my spirit before my God."

12th mo. 11th. "I attended meeting which seemed to be under a precious covering of silence; but I enjoyed but little of the precious bread of life. Oh! may I be more resigned to do thy heavenly will, most holy Father, blessed be thy holy name, may I be brought to feel the great necessity of obedience, more and more. May thy eye not pity, nor thy hand withhold thy judgments, until all that is selfish or unpleasant be destroyed.

"Fifth-day, 15th. I attended meeting this day (in company with my scholars) under a precious covering, and my soul did rejoice for a season. But oh! the dark clouds that soon covered my mind, the spring of life soon dried up: I could feel nothing heavenly: all was dark; yet I was preserved in the patience. Felt it to be a proving season, which would end to my great joy if I kept faithful, and followed not the tempter, which may I endeavor not to do.

"Afternoon. Oh! Lord, do unto me as thou wilt, I feel that I am a poor wretched creature. I know, most holy Father, it is only by faith in thy dear Son Jesus Christ, that my soul can live. Most merciful Father, wilt thou be pleased to give unto me a portion of that faith. Oh that I could witness those smiles of thy countenance that I have at times been favored with. 'I will give to him that is athirst of the Fountain of the waters of life freely.' My soul doth thirst after thee 'as the hart panteth after the water-brooks.'"

"12th mo. 17th. My mind has been tossed this day, as on the waves of a troubled sea—not being able to feel much of the high and holy presence. How necessary it is that we 'watch and pray without ceasing,' lest we enter into temptation. How hard it is to keep under Thy precious influence. Things present take our attention—our faith is weak.

oh! Lord, grant that I may love thee better nan all this world can afford. 'Lay not up reasures on earth, where moth and rest doth orrupt, but lay up treasures in heaven, where oth and rust doth not corrupt, nor thieves reak through and steal.' For where the reasure is there the heart is also. How en-naring our every day affairs; they entwine round our hearts a love for the things of his world, and we are willing at times to fall own and worship Satan for the promise he ade our Lord and Saviour when upon the high mountain,' that 'he would give him all he world if he would fall down and worship im.' His answer was, 'Thou shalt not tempt he Lord thy God, and him only shalt thou erve.'"

"12mo. 19th. I have felt a flow of gratitude, ost holy Father, this day, that thou hast een pleased once more to pour out thy spirit pon my poor soul. May I ever be found alking worthy of thee. Be pleased to give ne of the pure waters, that I thirst not ny more. Oh! enable me to distinguish etween the voice of the stranger and of he true shepherd; wash clean, my gar-ments, that they may be as white as snow. Be pleased to permit me to be clothed upon with that house 'not made with hands,' that when this frail tabernacle of clay shall have een dissolved, I may 'have a house wherein o dwell eternal in the heavens.' Oh! Lord, hou knowest the desire of my soul for my lear wife and family; and wilt thou be pleased o so soften her mind that she may be en-abled to see the wonder of thy works; and or all mankind, may my prayer be heard.

"My dear children, if you should ever see these lines, may you endeavor to profit there by, and may you seek to know the Lord while you are yet young and tender: 'The fear of the Lord is the beginning of wisdom,' may you seek that wisdom that will make wise unto salvation."

"12th mo. 20th. I have been this day very much oppressed in my feelings, and I have felt a great horror of soul. I feel as though the judgments of the Lord were on me. Oh! Lord, if it be consistent with thy will, cleanse me from all that is offensive in thy sight."

"12th mo. 22d. Attended meeting with my scholars, and was permitted to feel a great flow of the love of God, and my soul seemed to rest for a season, blessed be thy holy name, for thou art long-suffering and merciful to poor fallen man. And most holy Father, be pleased to drive from my mind all delusions, and feed it with that heavenly bread which alone can make strong in thy good work.

"Evening. I have felt Thy presence this evening to my conviction, and I feel in a great degree weighed down under the fear of death, which I know must inevitably be my lot; but oh! Lord, of thy mercy have I been brought out of Egypt, and wilt thou not bring me unto that promised good land. Oh! lead me, if consistent with thy holy will, out of the wilderness in which I am wandering, being tempted."

"12th mo. 25th. Attended meeting rather poor in spirit, craving a morsel of that bread that comes down from heaven, that can strengthen to every good word and work; and I believe my secret prayers were heard, and I was favored to taste of that which was food to my soul. What shall I render to my God for all his benefits. My dear friend Christopher Healy, was led to impress very forcibly upon those present, the great necessity of attending to the Lord's requirings. I received a token of heavenly love from ——, in expressions of desire for my preservation in the faith and love of God, which wrought a tenderness in my soul, and I was clothed with the love of Him who so loved the world, that he sent his only begotten Son as a propitiatory sacrifice for the sins of all mankind."

(To be continued.)

Slate Pencils.

Twenty years ago all the slate pencils used were manufactured in Germany, which then supplied America with this commodity. In 1850, there was a young man living in West Rutland, Vt., eighteen years of age, who discovered a supply of stone for making a first-class article of slate pencils. He began by whittling out the pencils and selling them to school children. Being a better article than that for sale in the stores, he found a ready sale for all he could whittle out.

This quarry of slate pencil stone was situated in a large ravine, four miles north of Castleton, Vt., near Bomoseen Lake. The land on which it was situated was for sale at one hundred dollars. He purchased it, and began operations by sawing out the pencils and whittling them round.

The business of making them grew immensely on his hands so that it was impossible to keep a clean order book.

Machinery was invented to facilitate the process, which enormously increases the production of pencils. At present the quarry and mills are owned by a joint stock company. They are valued at three hundred thousand dollars. From fifty to one hundred thousand pencils are turned out daily, and upward of a hundred hands are employed in the quarry and in the mill.

After the stone is quarried it passes through four processes before it is made into pencils. It is sawn into rectangular blocks five inches by seven, and split by hand into slabs of the same length and breadth, which are carefully assorted. These slabs pass through a machine which shaves them all to the uniform thickness of a quarter of an inch, when they are ready for the final process.

The machinery for reducing these slabs to pencils, consists of iron plates fitted to receive them, fastened to an endless chain which passes over rollers at either end.

These plates, of which there are about twenty on a chain, each receive a slab, and as it passes from one roller to the other the pencils are cut and rounded out half way to completion by semi-circular knives; a dozen different sets of knives being firmly fastened above them.

The slabs are then turned over and passed back through another machine exactly similar, and a perfect pencil is the product.

They are counted out by children and packed one hundred in a box. The pencils are sold by the manufacturers at half a cent a piece or fifty cents a box, or ten times the cost of slate pencils in Germany, where one thousand can be bought for less than fifty cents. Being made from a superior article of stone they are used throughout the United States in preference to those imported from Germany.

The slate pencil business, like the pin business is a small one in itself, but becomes large where it is necessary to supply all the school children in America with pencils. Twenty years ago the whole idea of it was in the brain of a young Yankee boy. To-day it is a business involving over a quarter million of money. It has been and will continue to be a profitable business as this is the only quarry and slate pencil mill in the United States.

Besides manufacturing the pencils the firm have a mill for grinding the stone to flour, bolting it finer than fine flour, to be used in the process of manufacturing paper, especially wall paper. This flour sells for twenty dollars a ton. The stone from which the pencils are made contains upwards of thirty per cent. of alumina, from five to eight per cent. more than the stone from which slate pencils are manufactured in Scotland. The company are putting up buildings and will soon be manufacturing alum on a large scale.—*Sci. Amer.*

Selected for "The Friend," and for the times.

"An Exhortation both to learn and to preach The Law of God."

"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old: which we have heard and known, and our fathers have told us. *We will not hide them from their children*, showing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he *established a testimony in Jacob, and appointed a law in Israel*, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born: who should arise and *declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments:* and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. The children of Ephraim, *being armed and carrying bows, turned back in the day of battle.* They kept not the covenant of God, and refused to walk in his law; and *forgat his works, and his wonders that he had showed them.* * * * * *Man did eat angel's food:* he gave them meat to the full. * * * Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not; *yea, many a time turned he his anger away*, and did not stir up all his wrath. For he remembered *that they were but flesh; a wind that passeth away and cometh not again.* How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel."

Y. W.

Germantown, 1st mo. 31st, 1870.

Danger of Hair-Dyes.—Doctor Witheway, a physician of Iowa, died recently from the effects of poison slowly introduced into his system by a continued and daily application of dye to his hair and beard. He persisted in it for four years, notwithstanding severe pains, which he compared to lead colic, warned him to desist. The autopsy and chemical analysis brought to light the presence of lead in his liver and also in one of his loins.—*Cosmos.*

Selected.

Worship and Prayer.

The offerings that are acceptable to God, must be offered in righteousness, and with clean hearts and lips: for the Lord is pure and holy, and will be sanctified of all that come near him, and his worship is in spirit and in truth; wherefore prayer, supplication and addresses to God, being a special part of his worship, must be performed in spirit and in truth, with a right understanding seasoned with grace, and with the word of God; even as the sacrifices under the old covenant were to be brought and offered in clean vessels, seasoned with salt and with fire; so all now under the new covenant, who approach so nigh to God, as to offer an offering in prayer, must have their hearts sprinkled from an evil conscience, and their bodies washed in clean water, and sanctified with the Word of God, and their senses seasoned with His grace and spirit and understanding, and must offer that which is sound and pertinent, which the Spirit makes known to be needful; whose intercession is acceptable, as a sweet smelling sacrifice in the nostrils of God, and a savour of life unto life, and of death unto death, though in sighs, groans, or a few words, being sound, pithy and fervent. Now all are to be careful both what and how they offer to God, who will be sanctified of all that come near him, and is a consuming fire; who consumed Nadab and Abihu that offered strange fire, though they were of the high priests' line. There may be now offerings in prayer and supplication, in long repetitions of many words, in the openings of some divine illuminations, with a mixture of heat and passion of the mind, and zeal beyond knowledge; and in this heat, passion and forward zeal, run on into many needless words and long repetitions, and sometimes out of supplication into declaration, as though the Lord wanted information. Such want the divine understanding, and go from the bounds and limits of the spirit and will of God, like that forced offering of King Saul which Samuel called foolish; and in this strange fire and forced offering, offer what comes to hand, and lavish all out, as if there were no treasury to hold the Lord's treasures, that may open and present to view at times, for their own benefit; so such in the end, coming to poverty and want, sit down in the dry and barren ground: Wherefore all are to know their treasury, and treasure up the Lord's openings, and try the spirit by which they offer, that they may know the Lord's tried gold, and not mix it with dross or tin; and know his stamp, heavenly image and superscription, and not counterfeit, waste or lavish it out, but mind the Lord's directions, who will call all to an account, and give to every one according to their deeds; and all the churches shall know that He searches the heart and tries the reins. Under the old covenant, the Lord's fire was to burn continually on the altar, and received the acceptable offerings: so there was strange fire, which was rejected, and the offering that was offered therein. And now in the new covenant there is a true fervency, heat and zeal, according to the true knowledge of God in the spirit and word of life, that dies not out, in which God receives the acceptable offerings; so there is also a wrong heat of spirit and zeal, without true knowledge, that with violence, through the passion of the mind, and forwardness of desire, runs into a multitude of needless words and long repetitions, thinking to be heard for much speaking; but is rejected, and is a grief, burden, and trouble to sensible, weighty Friends, who sit in a divine sense of the teachings and movings of the Lord's good spirit, in which they have salt to savour withal; though the affectionate part in some who are not so settled in that divine sense, as to distinguish between spirit and spirit, is raised with the flashes of this wrong heat, and long repetitions, which augment the trouble of the faithful and sensible who are concerned for the good and preservation of all. — The prophet having repaired the Lord's altar, and prepared his offering, in a few sensible words, pertinent to the matter and service of the day and time, prayed in the spirit and power of God: see 1 Kings, chap. xviii. 36, 37, 38, which the Lord heard and answered.—Our Saviour, Jesus Christ, when he taught his disciples to pray, bade them, "not be like the hypocrites or heathen, who used many repetitions, and thought to be heard for their much speaking." Therefore, saith he, "Be not ye like unto them, for your father knoweth what things you have need of before ye ask him." Our Saviour also left us a good example, written for our learning, when he was under the sense of drinking that cup of sufferings for the sins of all mankind, and to offer to God that great offering for their ransom, he prayed in these words, "Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine be done." And in giving thanks, "I thank thee, O Father! Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight." Many more examples are in the scriptures, full and pertinent to the matter, comprehended in few words. Therefore all who approach unto God with their offerings, are to be watchful and careful, both what and how they offer under this administration of the Spirit, and dispensation of the new covenant.

Selected.

Oh! my beloved in Christ who are young, ardent breathings attend and fill my soul, that some of you may be helped out of these strugglings, tossings, and fights of afflictions, which appear to me as a wilderness travel that some of you are proved in. And though you are at times favoured with a little bread and water to sustain you, yet at other times, you even fear that life and all is in danger to be lost. I tell you, my friends, Jehovah has a great work for some of you to do, if you will answer to his call; but Satan envieth it, and will not let you join therewith, while you give him any power or liberty over you. I entreat you, therefore, come, yea, make haste and come up to the help of that Almighty Power, which alone is able to give you the victory over all his temptations, cunning allurements, gilded baits, subtle appearances, and pretences whatsoever, and to set you over the frailties of your own spirits and natures, to do the will of him who calls *secretly*, saying, "This is the way, walk in it."

But ah! methinks I hear some of you answering, in the language of Jeremiah, when he had a high call: he said, "Ah! Lord God, behold I cannot speak, for I am a child." But the Lord said to him, "Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord." Then says this sanctified prophet, "The Lord put forth his hand and touched my mouth, and said unto me, Behold I have put my words into thy mouth." Now, pray friends, is not this something like your case? And if it be thus with any of you, see that you resist not the operations and manifestations of this Holy Divine power and love of God, lest He take away His words from you, and put His Spirit upon others who will more easily bend to His will. Since it is His pleasure to carry on the great work which He has begun, not by the power, wisdom, or invention of men, but by the same power and strength which clothed the sons and daughters of the morning, and which remain to be the covering and defence of all who keep true to the heavenly call. And though many have been and may be the sufferings of such, yet, trusting to nothing that is movable, or subject to change, but having confidence only in Him, that is invisible, they grow stronger and become valiant in the fight. It was by faith in this power that the mouths of lions were stopped, the violence of fire was quenched, that even kingdoms were subdued, and righteousness came to be wrought in the earth. Wherefore having such a cloud of witnesses, both of former and latter times, let us labour to cast off every weight, and the sin which doth so easily beset, and let us all *jointly* run the Gospel race set before us, in the patience necessary thereunto, looking steadily unto Jesus, the author and finisher of that faith that gives the victory over the world, and brings all his *faithful followers*, whether small or great, to inherit glory, and a crown which fadeth not away.—*Lydia Lancaster.*

Prediction of the Discovery of Coal and its Realization.—More than forty years ago Alexander Von Humboldt stated as his belief that coal would be found at no very great distance from the surface, on the eastern shores of the Caspian Sea. Quite recently abundant seams of coal, of reported good quality, have been found in the same region. Humboldt predicated his opinion on the abundance of naptha found in the vicinity. The discovery is an important one, since the steamships navigating that sea have hitherto used wood, obtained at great cost from the Ural Mountains. —*Late Paper.*

THE FRIEND.

SECOND MONTH 5, 1870.

Through the kindness of a friend, we have been furnished with a copy of the "Report of the Fifth Conference of Teachers and Delegates from Friends' First-day Schools in the United States, held in Philadelphia, Pa., on the 17th, 18th, 19th, and 20th of the 11th mo. 1869. Published by order of the Conference." It is a large sized octavo pamphlet, of 104 pages, made up of the sentiments delivered, either orally or in writing by different members of the Conference.

We have perused its contents with care, and with a sincere desire that the impressions received should be such only as the language employed was intended to convey. There is much earnestness exhibited for the promotion

f the cause of biblical instruction, in which so
any of the members of our Society are now
nterested, and from which they anticipate
reat good to flow. The subject, as was to
e expected, is portrayed very much in one
niform light, and could the glowing pictures
rawn, and the marvellously great and sudden
hanges represented as being or having been
ffected by the practical working of the sys-
em, endure the test of time and experience,
e might believe that a panacea had been
iscovered which would soon renovate all the
waste places" in the Society of Friends.

We cannot doubt the sincerity of the zeal
isplayed, nor that the desire expressed by
ome of the speakers, that their work might
e made instrumental to promote the best
nterests of our religious Society, is honestly
ntertained by them; and glad would we be
o co-operate with them, did not the tone of
many of the speeches indicate that views of
mportant principles, and of qualification for
eligious services, were entertained and incul-
ated, which, so far as we understand them,
nd those ever held by Friends, cannot be
econciled with each other.

As we read we noted numerous passages in
eference to prayer; to immediate conversion
y a belief in what Christ has done for us
without us; on the operation and guidance of
he Holy Spirit, and on the preparation and
ualification for engaging in promulgating
he Gospel, as well as on the position held by
he Holy Scriptures, which we believe are
nscriptural, and not in accordance with the
octrines heretofore held by Friends on these
oints.*

It is said that in such a mixed assembly
uch discrepancies are to be expected. True,
nd if in such a Convention how much more
n the schools. This is one of the evils at-
ending them, for these errors, unexposed
nd uncorrected at the time, are often thus
pread, and work mischief to individuals
nd to the Society. We wish not to enter
n any review of these particular teach-
ngs at this time, but while cherishing feel-
ngs of Christian regard for, and interest in
many who differ from us on these important
oints, we feel bound to express our conviction,
hat if these seminal principles continue to spread, and their corresponding practices are carried out, they must revolutionize the Society of Friends, fritter away its main characteristics, and bring it into so near affinity with other Christian denominations, that it would be hardly worth while to maintain a distinct organization.

That the opinions advocated, the "confession" and action urged, and the strong claims to the sanction of the Head of the Church to the proceedings, made by representations of extraordinary outpourings of the Holy Spirit on the assembly, have produced an unhealthy excitement in many is, we believe, admitted by some who have been much interested in the movement; and it must be a serious error which tends to betray into stretching forth the hand unbidden to steady the Ark, or to prompt assuming the sacred functions of a minister, without being called or qualified by Christ, as was Aaron.

Collecting the poor and neglected, whether on first-day or any other day of the week, reading portions of the Scriptures to them, or teaching them to read them themselves, where rightly entered into and conducted, is, we believe, a good work, and we doubt not is often blessed; but it is a very different thing to set persons, uncalled, and unqualified for the work, to expounding the mysteries of the Gospel, or engaging in, what is so flippantly spoken of as, "bringing souls to Christ." To institute and prosecute a system, which almost necessarily involves such an attempt, and such persons to engage in it, for training the children of Friends in biblical knowledge, can, we apprehend, hardly fail to lead to serious error in religious belief, and a dangerous activity springing from a religion of sentiment. That there has been a grievous deficiency in proper religious training of children at home, amongst many Friends, we are fully aware, and greatly deplore it, but sound reasoning, and the experience in, at least, one other religious society, warn that the remedy proposed will but increase the evil.

The views we have thus ventured to express, are often said to be the product of prejudice, or of narrow, partisan reasoning; but as regards ourselves, we feel that such a judgment is unauthorized and erroneous. That others, who cannot be charged with unfavorable prepossessions, are brought to adopt similar opinions, is shown by the following extract, taken from a communication sent us soon after the convention adjourned. The author is personally unknown to us, and except that, we are informed, he is not a Friend, we are ignorant of his denominational connection. He says, that having been informed a general invitation to attend the Conference was extended, and being desirous to hear the discussion on "The true qualification for Christian work," he went on the day it occupied the Conference.

"I fully appreciate the zeal and noble efforts of those earnest labourers in their truly benevolent work of establishing Mission schools, and collecting for religious instruction the poor neglected children in the community at large. But when I heard so strenuously recommended the establishment of "First-day Schools" to restore the waste places of your Society, it seemed to me like Apollos presuming to expound the way of God more perfectly to the wards of Acquilla and Priscilla. I speak of this city and other places equally favoured. Things must be in a lamentable state, where it is necessary to establish mission schools to give Friends' children either religious or literary instruction. And I would hope that the Friend who prayed so earnestly that opposition might be removed in the minds of Friends in this city, would, in that enlarged feeling that embraced all within its enclosure, without regard to their religious associations, make all due allowance for the prejudices of those Friends who still desire to bring up their children in the peculiar views and testimonies of your religious Society. For I could but remark how many of the speakers, and how large a majority of the delegates, were not dressed in the garb of those faithful standard-bearers, who have always kept guard around the Ark of the covenant; following close after in fear and trembling, not daring to stretch forth a hand unbidden, but, in humble faith, looking to Him "who dwelleth between the cherubims," to keep it from falling. And, under an awful sense of the importance of their trust, faithfully watching lest some who have not the same humble faith, nor attained to the same religious growth, should press them aside, and dare, unauthorized, to steady the Ark: thus endangering the high standard which those faithful watchmen and watchwomen are so concerned to uphold, and by their rashness bringing spiritual loss upon themselves."

It has been charged that Friends who do not approve of this First-day bible-teaching School movement, are desirous to keep the younger members of the Society from actively participating in its affairs, or unwilling to see them employed in good works. We feel confident that such a suspicion is unfounded, and that it is a primary concern with such, who are desiring the prosperity of the Society, to see its younger members shake off the lukewarmness, or the eager pursuit of the things of time and sense, that have too much engrossed their attention, and, submitting to the humbling, transforming baptisms of the Holy Spirit, experience regeneration, and a right qualification to engage in the services of the Church, in whatever way its Holy Head may signify. We feel confident that it is their greatest joy to see the young and talented walking in the Truth, and that the substance of the ejaculation of Moses often arises in their hearts: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." They know that it has been thus that faithful workmen and standard-bearers, whether young or old, have been prepared for service in the Church, in every generation since our religious Society was gathered, and that thus only can a succession be continued.

It is this knowledge, and this godly concern for the best interests of the generation coming on the field of labour, that excite their fears, and obliges them to disapprove of a system which is inseparably connected with such dangerous and deceiving attendants, and the practical operation of which is seen in so many, to ignore or put aside those Spiritual baptisms, and transformations, which Christ appoints for perfecting the new birth. "Except," said He, "a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Every one of his disciples must know what it is to be crucified and the natural man slain, and to be born again "not of corruptible seed, but in-

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* We give below a few extracts, merely to indicate to
hat we allude. The italics are our own.

"It is the object of the First-day school teacher that
hose who have accepted this precious *grace of God*,
hould know it *in its fulness* and *hand it to others*, that
hey too may receive it and be blessed." page 13.

"He places within the hands of that church *all the*
ower that is necessary *to convert* the world lying in sin
nd iniquity. And therefore I recognize the church *as*
he appointed means, the *reservoir of spiritual life* created
y the Most High," &c. page 38.

"And let me say to my dear young Friends, there is
ut one source of inspiration from which the living waters
hat will fit you for this work can enter into your souls.
he fountain is open to all—*the blood of* Jesus." page 43.

"Just as at one time we were unable to discern that
he great doctrine of justification by faith was so simple,
hat whosoever *looked* on the Lord Jesus, and *placed his*
aith in him, should be saved. So with the teachings
f the Holy Spirit; we do not comprehend it because of
ts simplicity. * * * * Gather the adults and
hildren together—expound the truth to them faithfully,
elieving they need it, and another important thing,
elieving that the Holy Spirit *will be there* and qualify
ou for the work." pages 54, 55.

"When I have remembered, as though it were but a
moment ago, that I had been brought out of the horrible
it, out of the jaws of death, and had grasped, as for the
rst time, my Redeemer's strong arm, *I have never ex-*
erienced any difficulty in reaching and bringing a soul to
Christ." page 63.

corruptible, by the word of God which liveth and abideth for ever;" and growth in grace and in the Lord's service is progressive, "first the blade, then the ear, afterwards the full corn in the ear." We cannot recognise this in the system, as expounded, of "consecration, confession, work."

There is more than one painful misrepresentation contained in the following reference to the Society of Friends. "I see its aged trunk still carefully guarded, and looked up to with reverence by a few faithful watchmen; *yet it puts forth no new leaves nor blossoms;* and, strange to say, if it sends up any new shoots *from its still vigorous root*, they are carefully cut down, as intruders on the sacred soil, *for the chief function of its gardeners is to prune and lop off.*" Page 100. Thanks to the watchful care, the digging and watering of the good Husbandman, it continues to put forth fruit-bearing branches to His praise, and these, when young and tender, are, we doubt not, nurtured and trained by His "faithful watchmen." But, He has taught them to distinguish that which springs from "the still vigorous root," and that which shoots up hastily, and shows by its mushroom growth, that it has no "deepness of earth," and ought, therefore, to be pruned away, lest it impede the circulation of the life-giving sap. They look upon the Society, knowing that it was "planted a noble vine, wholly a right seed," and they fear it is becoming "a degenerate plant of a strange vine." Their heads are often bowed in sorrow, and their prayers poured out with tears, lest the Lord of the vineyard, seeing it bringing forth wild grapes, should say, "I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned nor digged, but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it."

May all the labourers, whether called at the third, the sixth, the ninth, or the eleventh hour of the day of life, unite not only in petitioning their Divine Master, when rightly qualified therefor, to ward off such a fearful end, but also in so working together, as to move Him to "blow upon His garden, that the spices thereof may flow out," and to make the wilderness of Zion like Eden, and her desert like the garden of the Lord, that so "joy and gladness shall be found therein, thanksgiving and the voice of melody."

SUMMARY OF EVENTS.

FOREIGN.—A great meeting has been held in London to promote emigration to Canada and other British colonies. The Lord Mayor presided, and eminent men addressed the meeting. Announcements are out for a workingmen's meeting, to promote a closer union of England and the colonies. Carlyle, Mill and Tennyson, express sympathy with the movement. Parliament re-assembles on the 8th inst. In consequence of indisposition, the Queen will not open the session in person. The miners of Cheshire, Lancashire and North Wales, have struck for a reduction of the day's work to eight hours. The cotton spinners in the factories at Wigan, Lancaster, are on a strike, and three thousand hands are idle. Negotiations on the Alabama question have been suspended.

The French Emperor has signified his willingness to permit Ollivier to dissolve his Ministry if he is outvoted in his measures. Ollivier has instructed the Prosecutor General to prosecute outrages against the Emperor, and to prohibit newspapers which publish articles tending to disturb the peace, from being sold in the streets, and to prevent meetings which are calculated to have the same evil tendency, from being held. The Emperor has refused the request made by the Cabinet for a reduction of the army, alleging as the reason for such a refusal, the sentiment now prevalent in the political centres. The majority in the Chambers have resolved to leave each member free to discuss commercial questions according to his own convictions, and not to make the final vote a test of the strength of the government. It is probable this action will prevent a change in the Ministry.

The proposition for the exclusion of the house of Bourbon from the Spanish throne, has been rejected by the Cortes: yeas 38, nays 161. The report that the Duke of Montpensier had been elected to the Cortes from Oviedo was premature. A republican was chosen in his stead. The elections to fill vacancies in the Cortes, which have just terminated, show unexpected strength in the party favoring a monarchy. The popular vote was divided as follows: Republicans, 149,000; Carlists, 89,000; Monarchists, 519,000. The winter is severe, with heavy snows in many parts of Spain.

The Papal authorities have forbidden the publication, by the Bishop of Orleans, of a letter in which he commits himself against the dogma of infallibility. It is stated that the greater portion of the French, and all the German and Hungarian bishops, have united against the proposed dogma.

A submarine cable has been ordered in Europe, which will be laid along the Pacific coast of South America, from Panama to Payta, Peru.

The French sloop of war Linaier, arrived at Charleston on the 26th ult., from Port-au-Prince, Hayti, and brought a report that Ex-President Salnave was sentenced to death, and shot on the 10th ult.

The Cuban insurrection has not been fully suppressed. The rebels appear still to have a considerable force under arms in the eastern part of the island. The Spanish general Pueblo, attacked and captured the intrenched camp of the insurgents at Guayamara. He remained there seventeen days, and destroyed all the fortifications. Many rebels, it is stated, were killed in the attack.

A dispatch from Bombay announces the arrival of the Great Eastern, with the East India cable for Suez and Hindostan.

A telegram from Rome states that the Pope refuses to receive the address of one hundred and thirty-seven bishops who protest against the dogma of papal infallibility.

An exciting discussion occurred in the Spanish Cortes, on the 29th ult., between General Prim and Figuera, one of the leaders of the Republican party, who defended the late Republican insurrection, and asserted that it was the deliberate act of the people to defend their individual rights, which had been violated by the Government. The so-called insurgents who had been killed by the troops where, he contended, simply assassinated. General Prim demanded a retraction of the offensive words.

London.—Consols, 92½. U. S. 5-20's, of 1862, 87⅛; 10-40, 5 per cents, 84½.

Liverpool.—Uplands cotton, 11⅝*d.*; Orleans, 11⅞*d.*

UNITED STATES.—*The Admission of Virginia.*—The Secretary of War and General Sherman having received official notification from the State Department that the President had signed the bill for the admission of Virginia as a State in the Union, General Sherman immediately notified General Canby of the fact, with instructions to turn over the authority of the government of the State to Governor Walker, as soon as he is installed in his office.

Congress.—The bill providing for the removal of the Philadelphia Navy Yard to League Island, met with a formidable opponent in Dawes of Massachusetts. After several days discussion in the House of Representatives, the bill was laid on the table by a vote of 94 to 67. The House has passed a bill abolishing the franking privilege, by the decisive vote of 174 to 14. Over one thousand bills and resolutions have already, the present session, been brought before Congress. They of course relate, with few exceptions, to subjects of no general interest or importance.

Philadelphia.—Mortality last week, 325. Of consumption, 59; scarlet fever, 26; old age, 20.

Miscellaneous.—The earnings of the Union Pacific Railroad for the last six months of the year 1869, amounted to $4,611,161.

The shipments of wheat from the most important river towns in Minnesota for 1869, according to the *Winona Republican*, amounted to 10,016,116 bushels, 3,700,000 of which was from Winona. The estimated amount of wheat raised in the State last year was 18,-500,000 bushels.

The U. S. Secretary of the Treasury has ordered the sale of one million of gold weekly through the present month, and the purchase of that amount of bonds, on alternate weeks, for the sinking fund.

The fifteenth amendment has been rejected by the Legislature of California. The much controverted amendment is in these words: "Article XV. The right of citizens of the United States to vote, shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude. The Congress shall have power to enforce this article by appropriate legislation."

The Haytien Minister at Washington, General Tate, has received official notification from Hayti, that a decree had been issued removing him from the position of Minister to the United States, and banishing him from the republic. He therefore has withdrawn his official papers. The downfall and execution of President Salnave, by whom Tate was appointed, are announced to President Grant in touching and eloquent terms.

Senator Ravel, from Mississippi, a colored man, made his first appearance in the U. S. Senate on the 31st ult. He made quite a sensation, but was cordially welcomed by several of the Senators.

The Markets, &c.—The following were the quotations on the 31st ult. *New York.*—American gold 121¼. U. S. sixes, 1881, 118⅛; ditto, 5-20's, 1867, 114½; ditto, 10-40 5 per cents, 112¼. Superfine State flour, $4.65 a $4.95; extra, $5.20 a $5.45; shipping Ohio, $5.60 a $6.05; St. Louis flour, $6 a $9.25; southern do., $5.60 a $10. White California wheat, $1.45 a $1.48; amber western, $1.28 a $1.30; State spring, $1.25; No. 2 Milwaukie spring wheat, $1.20; No. 3, do., $1.15. Oats, 55 a 60 cts. Old corn, $1.03 a $1.07; new, 87 a 91 cts. *Philadelphia.*—Uplands and New Orleans cotton, 26 a 27 cts. Superfine flour, $4.25 a $4.38; extra, $4.50 a $4.75; finer brands, $5 a $7.50. Pennsylvania red wheat, $1.23 a $1.25. Rye, 98 cts. a $1. Yellow corn, 87 a 91 cts. Oats, 53 a 55 cts. Canada barley, $1,20. Lard, 17 cts. Clover-seed, $8 a $8.25. Timothy, $4.75 a $5. The arrivals and sales of beef cattle at the Avenue Drove-yard reached about 2000 head. Extra sold at 9 a 9½ cts.; fair to good, 7 a 8½ cts., and common, 5 a 6½ cts. per lb. gross. About 15,000 sheep sold at 5 a 8 cts. per lb gross. Of hogs about 2700 were sold at $13 a $14 per 100 lbs. net, for corn fed. *Chicago.*—No. 2 spring wheat, 80 cts. Old corn, 70 cts.; new, 54 cts. No. 2 oats, 38 cts. Rye, 66 a 67 cts. Lard, 15½ a 15¾ cts. *St. Louis.*—Choice red wheat, $1.20 a $1.22; No. 2 red fall, $1.05 a $1.07; No. 2 spring, 91 cts. Yellow corn, in sacks, 78 cts.; white, 84 a 85 cts. Oats, 47 a 49 cts.; do., in sacks, 52 a 54 cts.

RECEIPTS.

Received from Joseph Fawcett, O., $4.50, to No. 52, vol. 43; for Susanna Judkins, O., $2, to No. 24, vol. 44.

Received from Flushing, O., $15, for the suffering Freedmen.

The Historical Society of Pennsylvania is in want of the following numbers of "THE FRIEND:"

Vol. 13.	Number	8.
" 14.	"	35, 39, 41, 52.
" 15.	"	26.
" 16.	"	41.
" 20.	"	7.
" 25.	"	20, 22, 38.
" 26.	"	1, 14, 25, 27, 33, 43.
" 27.	Title page	
" 28.	Number	1, 48.
" 29.	"	13, 30.
" 31.	"	52.
" 32.	"	15, 17, 21, 36, 50.
" 34.	"	2.
" 37.	"	11.
" 42.	"	1, 9, 16.

Friends having any of the above numbers to spare, will confer a favor by forwarding them to JAMES SHRIGLEY, Librarian of the Historical Society, 219 South Sixth street.

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